

Letter to the Rev. Mr. John Green...

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LETTER

TO THE

REV. MR. JOHN GREEN,

*Min. of St. Andrew's, Edinburgh, and Lecturer
of the Bible, Glasgow.*

CONTAINED IN THE PUBLICATION OF

THIRTY EIGHT SERMONS.

ON THE SEVENTH YEAR OF HIS MINISTRY.

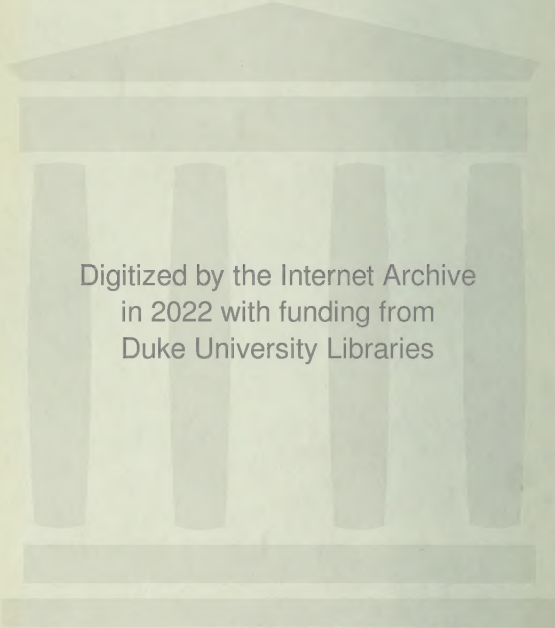


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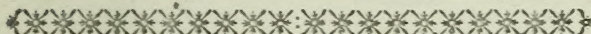
TO THE

Rev. Mr. JOHN GREEN,

*Curate of St. Saviour's, Southwark; and Lecturer
of St. John's, Wapping.*

OCCASIONED BY THE PUBLICATION OF

HIS EIGHT SERMONS.



PRINTED IN THE YEAR, MDCCLVIII.

And sold by E. DILLY, at the *Rose and Crown*,
in the *Poultry*, LONDON.

[PRICE 2d.]

LETTER

FROM

THE

SECRETARY



TO

THE

SECRETARY

OF

THE

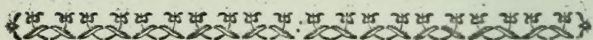
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A LETTER, &c.



S I R,

 T was but very lately I had an Opportunity of reading over your eight Sermons; however, I have now read them with great Care, and notwithstanding this, am utterly at a Loss to reconcile them either with Scripture, the Doctrine of our Church, or with *Themselves*. But that I may save myself the Trouble of writing, and you of reading *much* upon the Occasion, I shall confine myself chiefly to the last Head, *viz.* that of Self-contradiction, which runs in such a *masterly* Manner here and there throughout the whole.

AND first you affirm, Page 87, That Man has Power to resist his inward Corruption, and to abstain from actual Iniquity, as is plain from God's Expostulation with *Cain*, &c. *If thou doest well, shalt thou not be accepted? And if thou doest not well, Sin lieth at thy Door.* I should have wonder'd indeed if you could have produced a Scripture to establish your Position, there is as much Proof of the Doctrine of Transubstantiation in the Case of *Cain*, as of Man's own Ability and Power to abstain from Sin; *Cain's not doing well*, was imputed to his Want of Faith in the Redeemer. You say very truly, p. 96, that God did prescribe to *Adam* the sacrificial Rites of Expiation, which should typify and represent the One Great Sacrifice to be offered in the End of the World, &c. Now *Cain* approached God, like one of our Deists, without Faith in the Blood of this Great Sacrifice, as is plain from the Nature of his Offering: Whereas *Abel* brought of the *Firstlings of his Flock*, and shed Blood before the LORD, in Token of his Faith in the Blood of the *Lamb slain from the Foundation of the World*

World. Hence arose God's Expostulation with *Cain*, and hence we may arrive at the certain Meaning of the Words of the Expostulation; for the Authority of what I have said, I refer you to *Heb. xi. 4.* so that this Scripture is nothing to your Purpose, to prove a free Will in Man, and a Power in us fallen Creatures to rise in any Degree, by our own Strength, above the Strength of Sin and Corruption, for so much you bring it to prove, and you might as well have said we can make ourselves *immortal*, and have brought the Story of *Cain* in Support of it.

AGAIN, you by Consequence, flatly deny God to be the *sole Author* of all our good Actions, as must be clearly inferred from what you say p. 139. "For if God be, as
 " they assert him to be, the *sole Author* of all
 " our good Actions", how is this consistent
 " with our being in Covenant with God?
 " and stipulating to perform the Conditions
 " required of us by God, as the Means of
 " obtaining the Privileges granted on God's
 " Part:

* And what must he be who asserts that He is not?

" Part: When according to them (the
 " Enthusiasts) it is God and not we that
 " performs those Conditions? Or how can
 " we be said to be in a State of Proba-
 " tion, when we are not able to do any
 " Thing by which we may approve our-
 " selves? And if this be the Case, what be-
 " comes of all the Exhortations in Scripture
 " to Repentance, if we can do nothing to-
 " wards our Reformation? Of his Com-
 " plaints of our Impenitence, if it be not
 " in *our Power* to repent? Of his Expostu-
 " lation with Sinners if we be perfectly *pas-*
 " *sive* in every Thing we *seem* to do? What
 " becomes of all God's Commands, if it be
 " not in *our Power* to obey them? As Arch-
 " bishop TILLOTSON observes, *If we be thus*
 " *dead in Trespasses and Sins, we might as well*
 " *go into the Church-yard and preach to the*
 " *Wicked in their Graves, as to their Persons*
 " *when alive*^b. We are commanded to work
 " out our Salvation, without any Capacity
 " to

^b So we may, unless the *Power of the Holy Spirit goes with*
the Word preached, and it be mixed with Faith in the Hear-
ers. Heb. iv. 2. I. Cor. iii. 6.

“ to work at all. We are commanded to
 “ work it out with *Fear* and *Trembling*, but
 “ if God be to do all the Work Himself,
 “ there is no Danger but He will do it ef-
 “ fectually.”

By the Way let me observe, that in this
 last Paragraph you allude to *Phil. ii. 12.* but
 why did you not add the rest of the Sentence
 contained in Ver. 13. *For it is GOD that*
worketh in you both to WILL and to DO of
his good Pleasure,—plainly, because it cuts
 the very Sinews of the Doctrine of *Self-Suf-*
ficiency you have here laboured to support.—
 You proceed p. 141, “ So run, says the A-
 “ postle, *that ye may obtain*; but the *Metbo-*
 “ *dists* will not allow us to have any Legs.
 “ We are commanded to strive; but are we
 “ to strive without any Strength? But I am
 “ tir’d with repeating, and you must be tir’d
 “ with hearing, so much *blasphemous Non-*
 “ *sense.*” Sir, I know one who says, *That*
we are not sufficient of Ourselves to think any
thing as of Ourselves, but our Sufficiency is of
God; which one Scripture is enough to o-
 verturn

verturn your whole System, and to turn your Charge of *Blasphemous Nonsense* upon one on whom I am very sure you did not mean it should fall. Now after observing also by the Way, that the Whole of what you have advanced above, is as contrary to the Scriptures^c, and to the Articles^d, Liturgy^e, and Homilies^f of our Church, as Light is to Darkness,

^c John xv. 5, *Without me ye can do nothing.*

II. Cor. iii. 5. *Not that we are sufficient of ourselves to think any Thing, as of ourselves; but our Sufficiency is of God.*

^d The 10th Article runs in these plain Words,—“ The Condition of Man after the Fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural Strength and good Works to Faith and Calling upon God : Wherefore we have *no Power* to do good Works pleasant and acceptable to God, without the Grace of God by CHRIST preventing us, that we may have a good Will, and working with us when we have that good Will.”

^e See the Collect for the 9th Sunday after Trinity, and the 2d Collect at Evening Prayer, “ O God from whom all holy Desires, &c. &c.”

^f “ Of ourselves and by ourselves we are not able either to think a good Thought, or work a good Deed; so that we find in ourselves no Hope of Salvation, but rather whatsoever maketh to our Destruction.” 2d Part of the Homily on the Misery of Man.

ness ; give me Leave to present you with an Answer to *yourself* from *yourself*.

P. 156, You say, “ It is by the Grace of
 “ God’s holy Spirit we are *made capable* of
 “ performing even a sincere Obedience, for
 “ it is He that *begets* (mark that Word!)
 “ cherishes, and supports all our holy Re-
 “ solutions, and upon imploring his Aid,
 “ gives us Strength and Ability to *improve*
 “ *them into Action.*”

AND again, p. 197. “ And *since we can*
 “ *do nothing of ourselves*, and yet can do all
 “ Things through *Christ* strengthening us,
 “ let us in humble Confidence apply to him
 “ for the Aids of his holy Spirit to support
 “ and strengthen us.”

I THINK this may be sufficient to apprise you of some of your Inconsistency ; as for your preaching and writing against the Truth as it is in *Jesus*, in Relation to “ Justification by Faith *alone*, without any Respect to our good or evil Deeds,” which you are pleas’d, Sir, to call *the fashionable Tenet of this corrupt degenerate Age*, p. 154. I would beg
 Leave

Leave as you are a Presbyter of the Church of *England*, and have given your *Assent and Consent* to all Things contained in her Articles, to remind you of Article XI. which runs in these Words,—“ We are accounted
 “ righteous before God, only for the Merit
 “ of our Lord and Saviour *Jesus Christ* by
 “ Faith, and not for our own Works, or
 “ Deservings. Wherefore, that we are justified by Faith *only*, is a most wholesome
 “ Doctrine, and very full of Comfort, as
 “ more largely is express’d in the Homily of
 “ Justification.” Now how you dare to blaspheme this, as the *fashionable Tenet of this corrupt degenerate Age*, when you gave your unfeigned Assent and Consent to it, in the Presence of God and the Congregation, upon your being chosen into your Lectureship; I am at a Loss to determine.

By Justification is meant *Pardon and Acceptance into a State of Grace and Reconciliation with God*; or as Art. XI. terms it, *being accounted righteous before God*: And so far from its being the Doctrine of our Church that this has any respect to our good Deeds,
 our

our Reformers declare, *We can do no good Deeds 'till we are justified*, vide Art. XIII. of Works done before Justification: If so, how can good Deeds be taken into the Account? And they tell us Art. XII. that *good Works are the Fruits of Faith*, and follow after *Justification*. See Bishop BEVERIDGE's private Thoughts, Art. 8.

BUT p. 156 you give an Answer to what you have said against this, where you say
 “ It is through *mere Grace and Favour*, that
 “ we receive a full Remission and Pardon
 “ of all our former Sins upon our Entrance
 “ into Covenant with God *through Faith* in
 “ *Christ*.” In p. 157 you declare “ Justifi-
 “ cation to be two-fold,” be it so, still Jus-
 “ tification taken in the Sense I have given it
 “ above, in Conformity to the Scripture, and
 “ the Liturgy, Articles and Homilies of our
 “ Church, you yourself define to be “ our En-
 “ trance into Covenant with God thro’ Faith
 “ in *Christ*, wherein thro’ the infinite Satis-
 “ faction, and meritorious Death of our cru-
 “ cified Saviour, we are absolved from the
 “ Guilt of our Iniquities, and are *therefore*
 “ according to the Tenor of the Gospel Co-
 “ venant

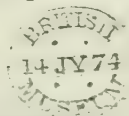
“ venant declared to be *just*.” As for your second Sense of Justification, which for Clearness Sake, we will call *final Salvation*, who among all the *Methodists* ever said that *good Works* were not the Evidences of a sound Faith and preparatory to Glory? Or who of them could occasion you to write so much, to prove that *Conscience* and *Repentance* must precede Justification? Hear what our Reformers say concerning this, and I have done: —“ Justifying Faith doth not shut out Repentance, Hope, Love, Dread, and the Fear of God to be join’d with Faith in every Man that is justified, but it shutteth them out from the Office of Justifying.” Hom. on Salv”.

SIR, I now take my Leave, and earnestly hope and wish that the God of all Peace may bless you with a thorough Sense of his Love in your own Soul, and then you will see all Things clearly, and neither contradict yourself, nor those who preach his Gospel in Sincerity and Truth.

I am, Sir,

Your affectionate Servant,

For CHRIST’S Sake.



Thus far I have attempted to re-
takes mentioned ; what success it
I know not. I commit it into the
God of truth, to do with it as seem
If Mr. *W.* has any thing to offer,
yet been considered, I hope it will
due attention. The desire of my heart
to God is, that the real usefulness
popular, may not be hindered by
birth, gospel sanctification, union
in any attainments short of approbation
by faith. That he may not be fettered
by the breath of men, as to imagi-
standard of orthodoxy ; and that a
of his size, must be cut, or stretch-
Heretics. That he may not suppose
a monarch of the pulpit, as making
him to trample, any how, upon
mies, if in the way of his ascent
this throne (being seated as censor)
out persons, mention names, and
declarations, by which they are tri-
or raised up.

F I N I

E R R A T A

Page 9, Note, Line 4, read *Third*
l. 18, read p. 231, 233. — P. 14, l. 4
Twenty-three Sermons, p. 4. — P. 21,
— P. 24, l. 3, read p. 207, — p. 8.

N. B. *All the Quotations, to p. 33, of 23 Sermons, printed 1745, as mentioned*

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T H E,
ELECTION OF GOD
UNDISGUISED:

O R,
The Reproach rolled away from the
Doctrine of sovereign Grace.

In a LETTER to a FRIEND.

At whose Request, some Attempts to stigmatize
and invalidate some Evangelical Truths (in a
Poem intituled *Thoughts on God's Decree*) are dis-
sected and exposed.

TO WHICH IS ADDED,
AN A P P E N D I X,
Wherein *Election and Reprobation* are set in the true
Scripture Light.

By JOHN JOHNSON.

Let God be true, but every Man a Liar. Rom. iii. 4.



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ELECTION OF GOD
UNDISGUISED.

OR,

The Approach related away from the
Doctrine of Sovereign Grace.

A LETTER to the Friends.

At which Respect, some Answers to Arguments
and Considerations, Propounded by the
Friends of the Doctrine of Sovereign Grace, are
related and exposed.

As written by the Author.

AN APPENDIX,

Wherein the Doctrine of Sovereign Grace is
related and exposed.

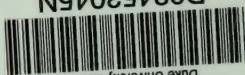
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